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AUTUMN PROGRAMME, 1950.

CAXTON HALL LECTURES

At 7.30 p.m.

Thursday, 28th September.

Egerton Sykes on "The Labours of Hercules."

Friday, 27th October.

Dr. Margaret Murray on "Early Egyptian Religion."

Friday, 24th November.

Miss Etherington on "The Horse in Pre-History and Myth."

Friday, 29th December.

Will be announced later.

EXCURSIONS

Sunday, 3rd September.

Cissbury Rings and Chânetonbury.

Sunday, 10th September.

Glastonbury, Cheddar Gorge, and Wells.

Date not yet fixed. Visit to water trials of Bathysphere.

Details from the Hon. Secretary, 9, Markham Square, S.W.3. Ken. 5381. For Excursions write the Excursion Secretary at the same address.



TO AND FRO BEFORE COLUMBUS.

By K. B. JAMIESON.

(Abbreviations: Cent (s)., century,-ies; I., Is., Island(s); lit., literally. N.Z., New Zealand. Ke., Kechua (Inca); Ay., Aymara (L. Titiaca). AA., Austro-Asiatic; MK., Mon-Khmer. My., Malay. AN., Austronesian; IN., Indonesian; Ja., Javan; Mg., Malagasy. MN., Melanesian. Fi., Fijian. Ef., Efate (New Hebrides). PN., Polynesian; Sa., Samoan; To., Tongan; Ma., Maori; Tah., Tahitian; Ha., Hawaiian).

Part I. Andeans and Polynesians.

In an entertaining book which describes how he, with five friends, accomplished the daring feat of drifting across 4,000 miles of open sea in a balsa-wood raft (1), Thor Heyerdahl maintains that the Polynesians migrated to their South Sea Is. from South America. While recognising the courage of these young Scandinavians, and the utility of the expedition in some respects, I fear this theory may give rise to some misconceptions. Unfortunately it lacks a considered method, and leaves out a great many known facts, selecting only those which appear to support Heyerdahl's conclusions. Such a theory inevitably raises many more difficulties than it solves.

Heyerdahl admits his theory is not yet proved, but as I understand he is now seeking proof, a few words of friendly criticism may not come amiss. First, the motive given for the migration is inadequate; it is difficult to believe that a single clan would have faced the unknown ocean rather than seek safety from its enemies in the Peruvian valleys and highlands, yet we are asked to imagine the ancestors of a whole people driven to this unnecessary desperation. Then what could be more miraculous than the alleged discovery of Easter I. by the "white," "civilised" drifters in that uncharted vastness? And what has become of the strong and incontrovertible Asiatic influences in Polynesia, since Heyerdahl brings the later (12th cent.) migrations from British Columbia?

The AN. or Malayo-Polynesian language family, comprising IN. and PN. dialects which extend more than half-way round the earth from Madagascar to Easter I., originated in Asia. Note the familiar Peruvian words "quinine" and "guano" (Ke. Kina, bark; Huanu, dung) and their PN. counterparts Kiri or Kuli (My. Kulit, lit. skin: a tree's bark is also called its skin in Micronesia, Japan, China) and Tae or Tai (My. Tahi); the numerals 1-7: Ke. Huk, Iskai, Kisma, Tahua, Picheka, Zokta, Kechanchis: cf. PN. ta-Si, Rua, Toru, Fa, Rima (lit. hand), Ono, Fitu, and IN. Sa, Rwa, Telu, am-Pat, Lima, Anam, Pitu, etc. Also, grammatical peculiarities bind AN. dialects to Asia and distinguish them sharply from America's "holophrastic" languages.

It is easy to find seeming correspondences between Peruvian and Oceanic languages, but these are semantically or philologic-

ally untenable, e.g., Nina means fire in Ke. and sun in Mailu (Papua); Ke. Illapa (thunder, thunderbolt, lightning) resembles Ilailafa (lightning) in Mono, a MN. tongue, but the latter is really from a reduplicated form of PN. Uila, Bila, Fila, My. Kilat (lightning). American languages have been changing and developing independently for untold centuries, and even where we find a word identical in transcription and meaning, as Puen (friend) in Siam and Chile, we must count it an accident. Comparative linguistics begins with the deduction of phonetic laws from tables of common words such as the following:

AMER. (Andes). 1. Ke. Runa, Araucan. Che, Man. 2. Ke. Kari, Ay. Chacha-sa, male. 3. Ke. Huarmi, Ay. Marmi-sa, woman, female. 4. Ke. Satcha, forests. 5. Ke. Pacha, Araucan. Mapu, earth, land. 6. Ke., Ay. Inti, Sun. 7. Ke. Punchau, Chibcha Sua Zuhe, day.

PN. (E. and W.). 1. Rapanui (Easter), Ma., Sa. Ta-ngata, Tah. Ta-ata, Ha. Ka-naka, Fi. Ta-mata. Ef. Ata-mole (Mole, Moli, Ma-uri, living, to live). 2. Tah., Ma., Sa. Tane, Ha. Kane, To. Ta-ane, Fi. Ta-ngane, Ef. Ata-mani, Maani, ALIBI Ata-maing, ALIBI Ta-nan. 3. Tah. Va-hine, Ha., Ma. Wa-hine, Sa., To., Ef. Fa-fine, ALIBI Fine, Hine, ALIBI Ata-haing, ALIBI Ha-hin, Ba-bini. 4. Ma. Huta (cf. ALIBI Uta, shore, land). 5. Rapanui Henua, Tah. Fenua, Ha. Honua, Cook Is. Wenua, Fi., Banks Is. Vanua, Sa., Ef. Fanua. Ef. Tano, Tanese Tana. 6. Tah., Ma. Ra, Ha., Sa. La, Banks Is. Loa, Ef. Alo, Elo (MN. fe-Alo, Rua). 7. Tah. Ma-hana (Ma. Mahana, To. Ma-fana, warm-th). Ma. Ra, Sa. La, ALIBI Aho (Alo), Banks Is. Ari, Ef. Ali-ati, ALIBI Adi-at (MN. l-Ale, t-Ari, Dan, Ponapean Ran).

IN. (My., etc.). 1. Jantan (male)? H-Idup, Ja. Urip (living, to live). 2. Bali Muwani. 3. Bini, ALIBI Be-bi, Mg. Va-vy, Tidore Foya (cf. Mailu Bea, pud. fem.). 4. H-Utan. 5. Benua, ALIBI Banua. Tanah (Mg. Tana?). 6. Mata-hAri, ALIBI Raw. 7. Panas, Mg. Ma-fana (warm). H-Ari (Achinese Ran?).

(Another and perhaps better explanation of PN. Tangata, Taata, etc., would be from Ma. Ngati, Tah. Ati, offspring, clan, tribe; cf. Ef. Ati, Ani, My. k-Anak, child. The forms La, Ra, Ran and Dan for "day" strangely resemble the ancient Hamitic word, Egypt. Ra, Hausa Rana, and the Zulu i-Langa for sun or day).

Even from these few examples it is possible to deduce certain regular changes in IN. and PN. languages and trace the latter westward to Malaya; but we have means for tracing the people of AN. speech yet farther into Asia, viz., the AA. tongues of Father W. Schmidt spoken by the Semang, Sakai, Orang-Benua of Malaya, the Khasis of Assam, the Nicobarese, the Palaungs and Mons of Burma, Khmers of Cambodia, and Munda-Kolarians (Santal, Ho, Juang, Kurku, etc.) of Central India.

These Mon-Khmer-Annam tongues are akin to IN., MN. and PN., e.g., the numerals 8 (Khasi Phra, hum-Phyo, hum-Pyir, cf.

PN. Waru, Varu, Valu, Walu), 9 (Khasi khyn-Dai, hun-Shia, cf. IN. Siwa, PN. Iva, Sivo) and 10 (Khasi-ish-Pho, shi-Pho; My. sa-Puloh, Mono la-Fulu, PN. tanga-Furu, sana-Vulu)—in Peru, Ke. Puzak, Isckon, Chunka; MK. Mat, AN. Mata, eye; MK. Ka, Kha, IN. Ikan, Mono Iana, PN. Ika, fish; MK. Ktam, Khtam, My. Ketam, crab; MK. Thngay, Tngoi, Sngi, Kol (Ho-Munda) Singi, day or sun, My. Siang daylight, clear, Fi. Singa sun, day, Ef. Sina, Sine to shine, be clear, PN. Sina, Ina, Hina, Hine light, cf. Mailu n-Ina sun, daylight. The relation between MK. and the proto-PN. elements in central-New Hebrides dialects seems particularly close, e.g., Khasi Bam to eat, Ef. Bami, Fam-ia, Lam-ia (cf. Tah. Amu for Kamu, ALIBI Ko-ramuramu); Mon Khluiw dog, Epi Kuliu (cf. PN. Kuli, Uli, Kuri, Uri).

Such facts as these are of first importance in enabling us to find the original home of the "Austrie"-speaking people whose descendants imposed their AA. and AN. languages far and wide upon tribes in the Indo-Chinese peninsula and Malay Archipelago, including the Polynesians. The dark-skinned MN. stock, specialised at a much earlier time, followed the route down the peninsula, where skulls like theirs have been found (2); they probably came from China where, in the Upper Cave at Chou-Kou-Tien, a Melanesoid skull was discovered with others having Neanderthaloid-European and Eskimo features (3); curiously, similar words for "frog" occur in old North Chinese, Kap (4), Old Alu-MN., Kapa-kapa, and old North European Gwebh-vo, Gabawo (Slav. Zhaba; Ger. Quabbe, Kaul-quappe, tadpole). It was about 6,000 B.C. that ancestors of the Papuans and Australians (the latter coming from India) moved down the Malay Peninsula (5).

So far, the choice would lie between India and China as the original Austrie Home; yet Heyerdahl rejects both out of hand, along with Malaya, from consideration of the origin of the Polynesians, preferring to bring these from Peru in A.D. 450-500. He thus detaches the PN. from the IN. stock and minimises the achievement of AN. seafarers whose "big twin-hulled catamarans" and outrigger canoes carried them to the coasts of Chile, on the one hand, and of Africa—where men of Ja. descent may have built Zimbabwe, Rhodesia's "Stone Kraal"—on the other. We may safely agree with him, however, that the Near East, Europe, and Atlantis (he does not mention Pan, Mu, or Lemuria) have no immediate bearing on this question.

Now the Mundari-speaking peoples of India, like the Khasis, had traditions of migration from the east or north-east (6); the Khmers inhabited North-East Burma before the Christian era; the Sakai (Senoi) are related to hill-tribes of Yunnan and the Moi hillmen of Indo-China; archaeology shows that ancestors of Malay and proto-Malay left Yunnan early, 2500-1500 B.C. (5); the Chams, nearest of the Mon-speaking peoples to the Polynesians, inhabited east Indo-China from pre-historic times (7); and the language of the Annamese in Tongking contains MK.

elements. Collectively, these facts point to an Austric Home in South China, not far from Yunan; it was from the Chinese river-valleys, too, that agriculture spread to Malaya and the Philippines (8).

From this matrix, long ago, the Polynesians emerged. They have been compared physically to the Malays of Kelantan and the Harfuras (Torajas) of central Celebes. Their first island home, Hawaiiki (Sa. Savaii), has been thought to be Java (9), but may rather have been Sumatra, "the Lesser Java" (IN. Jawa-dikit, Jawa-kite), the Sabadike or Sabaticæ Insulæ of Ptolemy; cf. the Malayo-Sumatran empire Javaka (5). Hence they passed to Celebes and split into two migrant streams. Can this migration of about the 5th cent. have been caused by the pressure of other IN. peoples consequent on the first spread of Hindu culture eastwards in the early centuries A.D.?

The northern (Samoa) stream, passing Morotai ("Morty") and some of the Micronesian Is., proceeded round the north of New Guinea and on VIA the Solomons to Samoa, the largest island of which they named Savaii. Samoa and Tonga became starting-points for many further movements, first VIA Tokelau to Hawaii about A.D. 500; one of the islands of this Hawaii they named after the IN. island Morotai. This is the Molokai of Damien fame, the Ha. substitution of L for R and K for T being relatively recent (10). Tongan "history" goes back to the 10th cent. Movements took place from Samoa to Manahiki, and about 1200 to N.Z. in 4 large war-canoes (cf. Fanga-loa bay, Samoa and Whangaroa harbour, N.Z.) and to the Marquesas. Maoris remembered Samoa as Hawaiiki (Tah. Havaii, Cook Is. Avaiki), the first land, the world of ancestral souls. The north Marquesans said they came from Hawa-ii or Havaiiki, the south (including those of Heyerdahl's Fatu-Hiva I.) from Vevau (11), i.e., Vavau at the north of Tonga.

Samoa movements to south and east provided a comparatively light-skinned aristocracy to islands already populated by Polynesians with a MN. tinge. These last were folk of the southern (Fiji) stream, which at the dispersion passed round the south of Serang and on through Torres Strait to the New Hebrides and Fiji; its further progress is exemplified in the story of the intrepid Tangia, who voyaged from Fiji to Easter I. and returned to Rarotonga (12). By 800 they had reached Tahiti, which about 1050-1400 became a centre of new expeditions and migrations, e.g., from Bora-Bora to Hawaii (11) and from sacred Rai-atea to N.Z. (13): Mt. Aorai, Tahiti, has the same name as Aorangi (Mt Cook), N.Z. About 1200, a chief named Hotu the Old came to Easter I. from the west with 300 warriors and their families in 2 large canoes, bringing with him the Rongo-rongo (lit. reporting: Ef. Rogorogo ki, to report, make heard; Rogo, IN. Rengo, Denger, to hear) or pictographic script, the only PN. form of writing known—cf. however the Micronesian Woleai (Ulie) script (7).

From Rarotonga (1350), in a fleet of 6 double canoes or single outriggers, went Maoris to "Ao-tea-roa" (N.Z.). If this and the other PN. traditions, genealogies, etc., which have helped to form the above—doubtless over-simplified—picture are faulty or unreal, as some think, they yet confirm the linguistic evidence for a general eastward migration from Indonesia VIA Samoa. We need not be too surprised, then, to find some evidence that PN. flotillas, sailing in line abreast with 5 miles between canoes, did "very rarely, and probably at long intervals" (Dixon) reach the Chilean coast and make some slight impression on the native culture there. It was probably about the same period (say, 9th-15th cents.) that Indonesians in outrigger canoes reached Madagascar, Zanzibar and Africa, so that AN. speech came closer to girdling the earth than any other at a similar level. Mg. and Tah. words for oar (fi-Voy, Hoe) are still recognisably the same.

An absorbing subject of study is the varying development of the typical PN. outrigger canoe (Waa, Vaa, Vaka, Mono Faka-si, Fi. and IN. Waga) and its attachments, the outrigger float (Sama, Saman, Semen, Tsama, Ama; Fi. Thama, To. Hama, the smaller canoe of a double canoe) with its booms or connecting poles (a-Kiato, Kiat, Iato, Iako, Iado; Ma. Kiato, thwart of a canoe). In Mangareva the booms alone, in the form of a large raft (Kiato) which Heyerdahl mistakes for a descendant of the balsa, survived the disappearance of the double canoe (14).

At first sight Heyerdahl's claim that the batata or sweet potato, *Ipomaea* (*Convolvulus*) batatas, was introduced from Peru to the islands seems valid, especially if similar names are found in both. But the PN. name may well be a compound, Ku-Mara (Tah. Umaru), referring to its colour (Khasis have 2 kinds of sweet potato, u Phan saulia, a red-skinned variety, and u Phan Karo, the white-skinned Garo potato; cf. Bengali Rang-alu, "coloured" potato, and Chinese Pai-shu, "white" plant), its sweetness (cf. Hind. Shakar-qand, Jap. Satsuma-imo, sweet potato), or more probably the clearing of patches of land for its cultivation (cf. Ma. Para, to clear; Ma., Tah. Marae, a "cleared" space, *morai*) Ordinary potatoes were first harvested wild before A.D. 600 in Andean Peru, Bolivia, and Chile; but the batata had a wider distribution in warm lands. Common in Africa, it recurs in India, China, and Indo-China (Siam. Man teyt, as distinct from the "European" potato, Man farang), whence it may well have been taken to Polynesia, despite its absence from the Papuanian area (where its Mailu name, Kanua, was originally an epithet of the yam: cf. Ef. na-Ui kanoa, new yams). The Kumara was brought to N.Z. by the Maori along with the taro (Ha. Kalo, Sa. Talo, Ef. Tale, My. Tales), the gourd (Tah. Ipu for Tipu, IN., Tibun? cf. My. Timun), and the Chinese paper-mulberry (14), and probably to Easter I. by Hotu; its Ke. name is Kamote. And the yam itself (Sa. Ufi, IN. Ubi, Uwi) came from Asia.

Unable to find the PN. name of the common bottle-gourd (in Malaya, Labu Ja-nt-ong: Wilkinson, My-Eng.-Dict.) in Peru Heyerdahl strikes upon it in Central America (!). He mentions the coconut (PN. Niu, Mono Niunu; IN. Niu-la, Nyiur), but not the important bread-fruit tree or the banana (PN. Futi, IN. Fudi, etc.). The tradition he refers to the coca-leaf may as well belong to the betel-leaf. Knot records, used in Peru and Polynesia, really originated as far as the latter is concerned in ancient China ⁽¹⁵⁾, whence similar devices spread to Tibet, the Santals of Bengal, the Li of Hainan, the Lu-chu Is., Japan, Micronesia, and Melanesia (7).

Although Peruvians as well as Polynesians, Melanesians, etc., attached importance to observation of the Pleiades for fixing the agricultural year, the PN. name of this constellation (Mata-Riki, Mata-Lii, "the Little Eyes," IN. Mata-Dikit, Khasi um-Mat uba Rit; also Sa. Lii, Ef. Tuki-tuki) and their word for star (Fetia, Fetu, Heku, Hoku, Fatu, MN. Vitio Vitui, IN. Bituy, Bintoing, Wintang, Lintang, Kintana, etc.) show that the roots of their astronomy were Asiatic. Prescott considered Peruvian astronomy inferior to that of the Muyscas (Chibchas).

We can now say with certainty that the Polynesians were of IN. origin, whether from Sumatra or Java, and that besides speaking a language derived in prehistoric times from South China they had obtained some elements of agricultural civilisation from China by way of the Indo-Chinese peninsula. It is not a little surprising, therefore, to find the suggestion has been made that the civilisation of old Peru was derived from China, a point I hope to deal with in the next article of this series. Meanwhile we know that the Polynesians reached South America but left few traces there. Were there any earlier contacts in the same region? Some have thought so, but such contacts if they existed were not with the Chinese.

Among the Melanesians who use knot-records are the islanders of Torres Strait, between Australia and Papua, who form a section of the dark-skinned Oceanians perhaps related to the MN. people of New Caledonia and New Ireland, but derive their culture partly from New Guinea. The Murray Islanders on the east side of Torres Strait call the sun Lem (cf. La, Ran, etc., in the above table), and so do the primitive Yamana Indians of Tierra del Fuego; at least, Lem is one of the Fuegians' two words for sun. A kinship has been suggested, too, between Fuegians and Australians; but an anthropological mission in 1946 concluded that the Fuegian tribes have come from the American mainland and are of blood-group O, like unmixed Amerindians everywhere. The proportion of group O is also high (though not 100 per cent. as among Amerindians) in Australian tribes, and the possibility was not excluded that Fuegians have experienced occasional contact from outside America ⁽¹⁶⁾; but if so, the contact would be with Papuasians on the Chilean coast, not with Australians. Even this is difficult to believe, as there are no

traces of Papuanian settlement further east than Fiji and N.Z. It seems likely that we have here to do with the problem of Amerindian origins (cf. the "Australoid" Punin skull of Pleistocene age from the Andes of Ecuador), rather than with oceanic migration.

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PASSIM:

Tschiffely (Coricancha), Macdonald (Asiat. Orig. of Oceanic Langs.), Lewis (Teach Yourself My.), Lanyon-Orgill (Levanguia Study, Mailu Dict.), Erskine (Is. of W. Pacific), Maret (Anthropol.), Wheeler (Mono-Alu Fol-kl.), Boyd (Asiat. Langs. Guide), Kelsen (Soc. and Nat.) Hogben (C.P. to C.S.), Paget (Hum. Sp.), Hocart (Kingsh.), Price (Jap. Is. of Myst.), Robinson (Hausa Dict.), Roberts (Zulu Lang.), Gurdon (Khasis), Clark (Ma. T. and L.), Lord Raglan (Hero), Woodman (A.B.C. Pac.), Haddon (Hist of Anthropol.), Daniel (Is. of Pac.), Brandt (Eng.-Chin. Voc.).

REPLY TO MR. HARPER CORY.

By K. B. JAMIESON.

I see Mr. Harper Cory asks what I meant by "the ancients"; of course I was using this term in the ordinary time-honoured sense of those ancient peoples who have contributed most to European civilisation (such as it is), viz., the Egyptians, Babylonians, Palestinians, Greeks and Romans—the Near Eastern and Mediterranean civilisations, although I must admit, however, my article only made out a case for the later Greeks and Romans knowing something of America. I include Palestinians and Romans for history's sake.

THE TOOTH OF THE GRAIAE.

By D. K. BENTHAM.

The following passage is found on page 166, of Gordon Childe's "What Happened in History"; "The Greek ships, depicted on the early Iron Age Geometric vases seem to be Bronze Age Mycenaean ships with a ram added for fighting." This probably is the explanation of the "One tooth."

THE RHESUS NEGATIVE FACTOR A PROOF OF ATLANTEAN DESCENT.

By J. A. CLARKE

In an article dealing with blood groups, which I read recently, it was suggested that the Rhesus Negative factor was now believed to have a racial origin, and to have been introduced into Europe some thousands of years ago by some immigrant peoples. It was also stated that whereas the percentage of people who are R.N. is small, and they are widely dispersed throughout Europe, the percentage is fairly high among the Basque people.

Is it perhaps possible that the people of Atlantis were R.N. particularly in view of the connection with the Basque country, where it is believed that waves of immigrants landed.

Might not this subject prove to be a fruitful field of study, and possibly bring to light evidence which would connect certain races? It would be interesting, for instance, to learn whether the Polynesians are R.N. The recent Kon-Tiki Expedition has shown that these people might well have crossed the Pacific from Peru, and they may earlier have reached Peru from Atlantis.

The leader of this Expedition, Thor Heyerdahl, who has spent many years studying the life and culture of the Polynesian aborigines, mentions in his recently published book, "The Kon-Tiki Expedition," that two cultural waves arrived on these islands, one in about 500 A.D. and one in about 1,100 A.D. They were pure Stone Age people. In Peru, before the Inca Indians, there were white people with long beards who fled westwards across the Pacific and vanished. When Europeans came to the Pacific islands, they found natives with almost white skins, beards, reddish or blond hair, blue-grey eyes and almost Semitic hook-nosed faces. The remainder of the Polynesians had golden brown skins, raven hair and flat pulpy noses.

The red haired individuals claimed to be descended from the first chiefs of the islands. It was suggested that war canoes, lashed together two and two, had brought North-west Indians across the sea to Hawaii and further South to all the other islands. The Indians had mingled their blood with that of the Kon-Tiki race and brought a new civilisation to the island kingdoms. This was alleged to be the second Stone Age people that came to Polynesia.

Apparently the original white people have died out, and one wonders whether they did so because of natural selection, since it is estimated that the R.N. people in Europe will become extinct within 10,000 years owing to the fact that a Rhesus Negative mother's second child, and I believe, subsequent children, by a Rhesus Positive father, often die due to a conflict of blood groups which gives the appearance of jaundice immediately after birth, and is fatal unless the blood is replaced by transfusions.

If the North-west Indians were R.P. they may have initiated this process which would have been accelerated on an island with closer breeding, resulting in the gradual elimination of the R.N. race.

One is tempted to ask what is the percentage now of R.N. among the Polynesians? Is there any evidence extant of the rate and manner of infant mortality among these people—particularly the white, red-haired ones who were still there when the first Europeans landed? How does the percentage compare with that in Europe, Asia, etc., and with other races that are believed to be descended from the people of Atlantis?

THE AFRICAN BUSHMEN AND ATLANTIS.

By ERNEST J. SAWYER.

A collection of photographs and material by Mr. Sawyer, will be available for inspection at the Lecture on September 28th.

Whether we call it Godwanaland of pre-glacial age, or Atlantis of a period of only 15,000 years ago, it is generally admitted that, at one time, Africa and South America were joined by land that is now submerged under the ocean. Students in both Europe and Africa are devoting much study to the Hoerbiger theory that the lost continent of Atlantis is that piece of land. It propounds the weird and fascinating suggestion that, 15,000 years ago, the capture of the moon was responsible for the destruction of Atlantis.

Hoerbiger states that we have had, in succession, five or six moons, each having been destroyed by the earth's gravitational pull and scattering its debris upon our own planet. Our present moon, which he calls Luna, will eventually be destroyed in the same way.

In South Africa we are examining every available data with the object of establishing, beyond a doubt, the former existence of this lost continent. Unique throughout the entire world is the huge rockery of meteorites which stands in the public place of Windhoek, the capital of South West Africa. Nowhere are to be found so many meteorites as on the west coast of Africa and, as I shall establish, there is a reason for this.

There may be millions of meteorites scattered over the dreary plains surrounding Windhoek, there certainly are many thousands of tons. Meteorites are worth £35,000 a ton, but export is prohibited. The Ovambos, a native tribe, worship these fragments from the skies and the Bushmen of today pay them special reverence.

All around the South African coast line there are raised beaches running parallel with it, and these beaches are always about 200 to 350 feet above the present sea level. Hoerbiger's contention is that a catastrophic upheaval caused the loss of Atlantis by submerging it during one of the later glacial periods, with corresponding devastation in South Africa.

The effect of a satellite slowly approaching the earth would be to pile up the seas into a huge girdle tide. Following this phenomenal tide, gigantic ice caps would come into being: hence the raised beaches. Study in South Africa has not been so much

directed on to the actual loss of Atlantis, as towards investigating what occurred to its people after they had left that country. It should not be thought that Atlantis was submerged in one day. It may have been many years before it finally disappeared.

Until now the general belief has been that the Bushmen are not aboriginals of South Africa but originated elsewhere. The generally accepted theory is that they are descended from the Grimaldi man of Southern France who emigrated to Africa by means of the land bridges that once connected the two continents. Yet it is equally possible that the Bushmen are the survivors of the sinking of Atlantis, and were able to escape to the higher grounds of Africa before they became engulfed in the gigantic tidal wave that destroyed their native land. It is generally admitted that the Bushmen are the oldest inhabitants in South Africa: they roamed the continent many thousands of years before the Bantu races appeared. Today they have become a degenerate race, but it is generally agreed that the earliest Bushmen had culture and intelligence, as is evidenced by the many records they have left in the shape of rock paintings that have been found in numberless caves. Are the Bushmen who today roam the remote native reserves of South West Africa the only survivors of the lost continent of Atlantis? I do not think so, as I shall indicate later on in this article.

The Bushmen have no written history, yet they have numerous legends that have been handed down from pre-historic times. It is apparent from these legends that the moon has been held responsible for all that has taken place, whether good or bad. The sun is seldom mentioned in these legends. Can it be that these legends originated countless ages ago and are survivors of mythical stories handed down for perhaps tens of thousands of years? Can the ancestors of these mysterious beings have been witnesses of the gigantic upheaval that took place when Atlantis was submerged?

We do know that the land we call South West Africa has been the scene of terrible happenings in the far distant past. Geological phenomena point to destruction by volcanoes, floods and ice floes, and it would be strange if some of these happenings were not incorporated in the mythical legends of the Bushmen. Here it is well to remember the great number of meteorites that are scattered over the Bushmen lands. Could not these meteorites be portions of the moon that disintegrated and fell over this country?

The Bushmen have a legend of great interest which they relate as follows:

"We may not look on the moon when we have killed game. We may only look where the moon is not standing. We fear the light of the moon. Our mothers used to tell us that the moon was not good if we looked at him. If we look at the moon when we have killed game the beasts of prey will eat this game when it is dead. If the game is not dead this is due to the 'moon water'.

Because our mothers used to tell us that the 'moon water' which we see lying on top of a bush is like fluid honey. The 'moon water' destroys the poison with which we kill our game. We also fear the moonlight because our mothers told us that the game would lead us to a place without water and we might die of thirst."

There is another legend that deals with the origin of death. It tells us how the moon dies and returns again, thereby teaching all living beings that they, too, will die and live again. Has this any reference to ancient legends regarding a moon being totally destroyed and another coming in its place?

Not only are there raised beaches in South Africa, but there are numerous raised river terraces, in some places they are many miles inland and at a high altitude, giving ample evidence of a receding ocean. At Stellenbosch, some 35 miles from Cape Town, and 350 feet above sea level, the writer found ancient stone implements embedded in sand that is saline in character, 25 feet below the present ground level. These implements are large, indicating that only men of huge stature could have used them. One of them weighed 14 pounds and was very possibly used as a chopper. Archaeologists believe that these massive stone implements were made, and used, by a race of giants that have long been extinct.

I am suggesting that these supermen were Atlanteans who had succeeded in escaping from the deluge that swept their country. Most of the primitive peoples of Africa have legends of floods, earthquakes, volcanoes, and excessive rain caused by the shuddering of the earth as it regained its normal roundness.

Even in those far-off days man was already "homo sapiens" and in Genesis we read that there were giants in the land, and from small portions of bones that have been found from time to time it is thought that the Stellenbosch man was a giant more than seven feet tall. And why not? For in South Africa we have ample evidence that Nature was planned on a large scale. Fossils of gigantic animals and reptiles have been discovered in many parts. Then why not giants?

My theory is that Atlantis was once an established continent, and that over a period of thousands of years it was gradually submerged by a series of earth movements, probably causing tremendous tides. There may have been, until the total submersion, a land bridge connected with the African continent. I consider that when the imminence of disaster became obvious, some of the Atlanteans escaped across the bridges to what is now South West Africa and their descendants are the Bushmen of today, a people who fear the moon, and whose folklore tells of a tremendous disaster to the earth in which the moon played a part. This, I think, connects them with the lost races of Atlantis who must have fled from just such a disaster to the safety of the African mainland.

The raised beaches that entirely encircle South Africa tell us that, at some geological period, the sea was some 200 feet higher than it is today. Did the gravitational pull of the moon cause this phenomenon?

COLDHARBOUR INVESTIGATIONS TO-DAY

By K. H. KOOP

That the Coldharbours, which form part of the alignment system connecting them with numerous strategically located Tot-hills, Begas, Skippets, Leys, Burys, and other early ley stations, are not of Roman origin but probably much earlier, as asserted by the late Alfred Watkins, is supported by many facts.

There are about 90 Cold or Cole (H)Arbours situated on the forward slopes of hill ranges, having direction vision onto stations with similar, mainly Celtic, names. The remaining Coldharbours, as for example, the one near Headcon being in the valleys but inter-visible with others on the forward slopes, it is patent that they are part of a system for which the Romans had little, if any, use.

The assumption by many archaeologists that Roman remains are found at or near every Coldharbour, is still not proved, and, even if this were to be the case, it would still only show that the Romans made use of available sites already employed by the British, which subsequently became Romanised. The majority of Coldharbours comprise no buildings and but little in the way of shelter; they were merely Beacon Lookout Stations of the most primitive type, kept clear for many centuries by order, and afterwards, even until today, by custom and folk memory, although those near big cities are fast disappearing; that at Mottingham, Kent, having gone to an L.C.C. Housing scheme; that at Ewell, Surrey, now being concealed by the bricks and mortar of Stoneleigh; that at Hayes, Middlesex, seems to be just as flat as all West Middlesex, but perhaps it was not so in Celtic times.

If more convincing proof is needed as to the Celtic origin of the name, the 1in. Ordinance Survey Map No. 80 may be consulted, for a spot on Bailey Hill, 4m. West of Knighton: Coel Harbour! There is no sign of Roman occupation here, as might be expected in the Kentish lowland where Coldharbours abound, yet in the hills there are a number of ley stations of Cole or Coel names, while Dod or Tot names are even more frequent.

There are Coldharbours attached to several towns: Kingsbridge, Taunton, Glastonbury, St. Bravels, Tiverton, all of which are surrounded by highlands, but which, nevertheless, all command extensive views. From them are visible places bearing other Cole, Tot and Don names, which are usually found to be those of the forward slopes of prominent hills above river valleys, where large villages or towns have developed in recent times. Moreover it has been noted that many Coldharbours are at the junction or boundary of three parishes, so that it is difficult to determine to which it belongs; as ever, it is the highest point with the best all-round view. It is difficult to see what use these would have been to the Romans, except as view points which had been in use for centuries before their arrival, when the Romans

were only concerned with modernising existing arteries of communication and in adding new ones which were not always as straight as has been popularly supposed, and certainly not as straight as the alignments, along which they scarcely ever seem to have been built.

THE SEX OF SUN AND MOON GODS.

By EGERTON SYKES.

It would appear that in the earliest stages all gods were female, and it was only under the pressure from the pastoral semitic peoples—to whom women were so low as to be beneath contempt (as they still are in the Middle East) that the Mother Goddesses, with their human outlook, were replaced by the paternal gods, of frightening mien and savage commands who persist until today.

The fact that ALLAH was preceded by ALLAT, MARDUK by ARURU, EA by TIMIAT, BAAL by BAALAT and ASHERIATIN, SAMAS by SAMS, OSIRIS by ISIS, and, presumably, ELOM by ELLAT, is tied up with changes in the sexes of the gods of the Sun, the Moon, Venus and the Stars, which seems to arise from cosmic rather than religious causes.

It is difficult to postulate the beginning, but we may tentatively assume that the first goddess, the giver of life, was personified in the Sun. Later, when the attentions of our present Moon had become pressing, it was considered as her son or lover. The planet Venus seems to have been masculine at some early stage, and only later to have become the namesake of ASIRAT, ASHTART, the predecessors of DIANA of Ephesus, ISHTAR, APHRODITE, and, finally, VENUS.

All of us who have studied the Hoerbiger Moon Capture Theory, are aware that the linking up of the fate of the Moon with that of the Earth, must have brought about the most momentous changes in the religious structure of the time. The somewhat bestial practices attributed to Moon worship probably date back to this time, as does also the fact that the Moon has since then been pre-eminently a woman's rather than a man's god.

But this knowledge does not determine whether there have been three changes in the sex of the moon gods, or only two, and whether, as I myself am inclined to believe, the capture of Luna was not the beginning of the end of the matriarchal system of life and of its substitution by the paternal system of today, based on war and strife.

In the following table I have set out some of the names given in the past to the gods of the Sun, Moon, Venus and the Stars, and I should appreciate comment from readers to enable the completion or modification of the list.

	MOON.	SUN.	Morning. VENUS. Asirat.	Evening.
Akkadians				
Arabs	Il(ah) Allah Kahil Hakm Wadd	Allat Ilat Suwa		
Assyrians	Ashur			
Babylonians	Sin Nanaar	Shamash		Ishtar
Caananite	Astarte			Baalat
Egyptians	Isis Set	Osiris		
Jews N.	Jahweh		Lucifer	
Jews S.	Jarah Elom		Lucifer	
Semites N.	Terah Sahara	Samas	Ashtart	Ishtar
Semites S.	Terah Ilah Ilmaah Sahar Jerar	Sams	Attar	Astar
Sumerians		Nikkal Ningal		
Teutons	Der Mond	Die Sonne		
Ugarit	El Fterah	Asirat Sapas Jom Nahar	Sapar	Salem

N.B.—The names of Goddesses are in bold type.

The original trinity: Sun Mother, Moon Father, and Venus Son, remained the kernel of the Fertile Crescent religions for thousands of years, only degenerating into polytheism under the impact of wars and invasions, the original polarity still holding good in the South of Arabia, where external pressure was less, until as late as the first World War.

The most interesting point is that in all these early religions men were the children of the representatives of the gods on earth, and not the objects of their creation. The present viewpoint that man was created by the gods seems to date from the corroding influence of the minor hellenistic philosophers.

LITERATURE AND FILMS.

By CRITIAS

Urwissen von Kosmos und Erde.
Urweltwissen und Mythologie, 7 volumes.
Ephraimistische Judische Fruehgeschichte.

By Georg Hinzpeter.

These three valuable works, all of which are still in manuscript, awaiting a publisher, represent the life work of the author, who was formerly one of the leading lights of the German Hoerbiger Society. They cover the whole field of prehistory and myth viewed through the eyes of an ardent follower of Hoerbiger. Brief outlines of many of the chapters are to be found in the pages of the ZEITSCHRIFT FUR WELTEISLEHRE for 1939 and the NEUE WELTEISLEHRE for 1940. It is suggested that readers might care to note down these titles in the hope that one day they will become available, as the encyclopædic knowledge of the writer makes them most valuable works of reference.

The Lungfish, the Dodo and the Unicorn.

By Willy Ley. New York, 1948. \$3.75.

Mr. Ley, whose book "The Conquest of Space" with illustrations by Chesney Bonestell, will be reviewed in the next issue treats here of the possibility that the kraken or giant squid, may have been the original of both Medusa and Scylla. He also suggests that the "Sirrush" a strange animal depicted on the famous Ishtar Gate of Babylon, may have been a dinosaur, which would mean either that the early Babylonians had records from far back, or that dinosaurs lived as recently as B.C. 3,000. It should be possible to get a copy of this book from your public library, for, as far as is known, it is not on sale in Britain.

Observations Geologiques sur les Isles du Cap Vert.

By J. M. Pires-Soares. Societe Geologique. Paris, 1948.

This interesting study, of considerable value to research workers in this field, has a good bibliography, and summarises the results of the most recent investigations in this group of islands. The author concludes that the uplifting of the West African Continental Shelf took place before the formation of the island group, which would imply that when the waters rose to their present levels, the mountains composing the islands were already in existence.

Rocket Ship X M. By Kurt Neumann. Hollywood, 1950.

At a time when the possibility of the Hoerbiger Moon Capture Theory being proved by investigation on the Moon itself is coming ever nearer, it is of interest to note the reasonably adult approach of the above film now showing in London. The rocket

ship on which the voyagers leave is credible, the accident which blacks out the whole crew and causes them to overshoot the Moon and set off in the direction of Mars, is possible, while the behaviour of the crew, including one woman, played by Osa Massen, is reasonable and avoids the upper emotional scales in which Hollywood specialises. Even the final scene, before the survivors of the team are killed remains on an adequate level. A film worth seeing, as a foretaste of things to come.

Destination Moon.

By Robert A. Heinlein. Astronomical Scenery by Chesley Bonestell. Hollywood, 1950.

The technical accuracy of this film is amazing. Every detail is exactly in accordance with what is known about space flight today, while the lunar and astronomical landscape is a marvel of careful planning and attention to detail. The story, however, is flat, with instances of almost unbelievable fatuity which make one wonder if anybody in Hollywood has ever heard of the United Nations. In short it is a technician's joy, but lacks the emotional maturity of the competing effort. Readers are recommended to see both.

LES AMIS D'ATLANTIS AND L'ATLANTIDE DE DEMAIN.

There are two Atlantis Study Groups in France. The senior is Les Amis d'Atlantis, of Paris, headed by Paul Le Cour, which has been in existence since 1926, and publishes "Atlantis" which begins its twenty-fourth year in September. In spite of great difficulties, including a restriction of activities during the German occupation, Paul Le Cour has managed to keep his organisation in being, and to remain the foremost authority in France on the question of Atlantis.

In French North Africa, a new organisation has recently come into being: L'Atlantide de Demain, headed by Amedee Guiraud, with a quarterly Journal: "En Atlantide," now in its second year. Their objects are to establish the link between North West Africa and Atlantis, and to bring the whole area back to the conditions of fertility and prosperity which existed in the time of Atlantis. This foresees vast schemes of afforestation and irrigation, including a canal from the Niger to Tunisia. The only criticism which can be found is that they have chosen the Goddess Athena, who was the foe of all things Atlantean, as their insignia.

The attention of members is drawn to the fact that there are Atlantis Study Groups in most of the countries of Western Europe, and in the U.S.A., and that if they are going abroad on business or pleasure, the Secretariat will be most pleased to give letters of introduction to our colleagues abroad.

E. S.





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